

# THE COLUMBIA PHOENIX.

[Original.]

## Oh! Star of those who Love.

Oh! Star of those who love, O loving moon,  
Rise soon, rise soon, rise soon;  
And tell my lady, watching from her home,  
I come, I come, I come;  
With such a wing of fondness, such a speed,  
As lovers only use and lovers need!  
I will not wait the slowly lapsing hours,  
To seek her bowers,  
But will be with her ere thy brow makes  
bright  
The dusky brow of night;  
She will be watching from her porch, whose  
vines

In happy-cinctures and embracing twines,  
Make a sweet shade for two, who need no more,  
To teach the lesson sweetest in love's lore,  
That we are thralls of love, and find his thrall  
The best of all, the very best of all,

## Knowing no bliss beyond

Our bond;  
No joy above  
Our love;  
No bliss

But this, this, this

Speed as thou may'st, O, loving moon, but  
know

She looks for me, in looking for thy glow;  
Though watching for thy coming, 'tis for me,  
Not thee, not thee, not thee.  
Thou, as the bearer of the torch which lights  
My footsteps o'er the heights

Yet be not envious, with the guidance thine,  
That all the bliss is mine, the bliss is mine.  
Nor thou, nor any, that desire, may dare,  
The precious sweet of my delight to share,  
But star of love and beauty, loving moon,  
Rise soon, rise soon, rise soon!

I'm on the wing for rapture, and my flight  
Is fann'd by fancies of a rare delight;  
I skirt the wood, and now the river reach,  
And dart along the grey waste of the beach;  
My shallop skims the wave and darts the cove,  
Well known to thee and love;

And lo! thou smilest above the forest grove,  
As glad to see how fleetly I can rove;  
And, as thou glint'st through the old green trees,  
She sees, but 'tis not thee, 'tis me, she sees;  
Tell her I come, I come—I fly, I dart,  
As heart to heart, as loving heart to heart;

I drink, dissolved in bliss,  
The kiss, the kiss—  
This, this, O! this.

## Egeria, the Muse of Counsel.

### XXXI. LATE AND EARLY.

The father said to the son, exhorting  
him to early rising, "It is the early bird  
that catches the worm." The son, no  
doubt, thought himself very shrewd, when  
he replied, "But what a foolish worm I  
was to let himself be caught abroad so  
early." The boy determined his own  
status. He chose to be the worm. The  
argument of the proverb usually address-  
itself to one of the parties only, and we  
must decide whether it applies to us, before  
we adopt its counsels. We cannot quarrel  
with the judgment that prefers to be the  
worm, but we may question the tact  
which prompts the preference. Still, it is  
the usual choice, with all that class of peo-  
ple who have been enervated, mentally  
by the superior influence of the animal

nature. The want of energy is, briefly,  
the lack of mind.

### XXXII. AMBITION.

He who would acquire fame, must not  
show himself afraid of censure. The  
dead of censure is the death of genius.  
He who falters, in apprehension of the  
opinion of his neighbor, has already put  
himself in the harness of a master; and  
the genius which commands the keys of  
the future, is always an outlawry. To  
put one's wings into the keeping of another  
who has no wings, is certainly to have  
them clipped close to the shoulders. How  
should he approve of journeys by air, with  
the eagle, who has always pursued his own  
way along the earth with the snail? That  
audacity, which is one of the essentials of  
genius, has always laughed at what the  
conventional would describe as decorum.  
Genius is Discovery! How should it  
submit the training of its eyes to those by  
whom no discoveries have yet been made?

### XXXIII. INSECURITY OF VICE.

The bond which holds the iniquitous  
together, is one perpetually liable to rup-  
ture. The very principle which brings the  
parties to co-operate—that of the spoils—  
is one which constantly prompts each of  
them to make prey of the other.

### XXXIV. REASON AND REVELATION.

Revelation may not need the help of  
reason, but man does, even when in pos-  
session of Revelation. Reason may be  
described as the candle in the man's hand  
to which Revelation brings the necessary  
flame.

### XXXV. THE TRUE POET.

The true poet is he who finds for the  
universal thought and feeling, the becom-  
ing language. He appeals, with an in-  
stinct peculiar to himself, to instincts  
which are common to the race; and en-  
tows, for the first time, with the power of  
expression, the overburdened and strug-  
gling, but hitherto dumb emotions. His  
is that voice for the heart which nat-  
urally unseals its fountains, but opens the  
way to sympathies which have their foun-  
tains also.

### XXXVI. WINGS OF THE SOUL.

The birth of a child is the imprisonment  
of a soul. The soul must work its way  
out of prison; and, in doing so, progre-  
ss well with wings for a future journey. It  
is for each of us to determine whether  
our wings shall be those of an angel or  
grub!

### XXXVII. THE SOUL OF THE RACE.

The soul of a race is usually embod-  
ied in its most largely represented mind. The  
highest greatness which we see evolve  
from the ranks of every working people—  
in which is always a working greatness—  
shows conclusively the measure of the  
mind and moral, the virtue, in short, which  
exists in the race at large. The safety of  
the people will chiefly depend upon the readi-  
ness with which they yield to the claims  
of their most nobly commissioned repre-  
sentatives.

### XXXVIII. RACES AND GENERATIONS.

We are but too frequently in compar-

ing a race with a generation, and vice versa.  
A generation is not a race. It is but a  
brief part and period in the progress of a  
race—a mere point in time, rapidly passing  
on and off the stage, and may be in actual  
conflict with all that constitutes the true  
germ and mission of a race. It may be  
an offshoot, in fact, of a race—a sort of  
illegitimate scion, blighting its better  
brother. We sometimes behold a gener-  
ation utterly inadequate to the duties of  
the race, grossly misrepresenting its pa-  
rentage, and as grossly fraudulent of the  
securities of its own progeny. When we  
speak of a people, we are to remember the  
race only, and not confound them with a  
mere generation, already passing out of  
sight.

### XXXIX. PHILOSOPHY AND POETRY.

Philosophy is reason with the eyes of  
the soul; poetry is philosophy with the  
wings of the spirit.

### XL. SOCIAL DESPOTISM.

The one great name, however worthy,  
by which the whole progress of a people  
is dictated or directed; is necessarily a des-  
potism. It is too apt to supersede utterly  
the exercise of the popular intellect, and is  
thus destructive of all the securities of the  
race. The great names of a country quite  
too frequently degenerate into tyrannies,  
and, in living upon the past, an aristocracy  
lives usually for the grievous injury of the  
present; and the probable overthrow of a  
people in the future. It is this fact which  
so frequently seems to render revolution  
necessary, if only to prevent stagnation.

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## CARD.

THE subscriber having resumed business as  
a Commission Merchant, is now prepared  
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vances on all kinds of PRODUCE and MER-  
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spectfully solicits a continuance of same. All  
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April 20 12

## Notice.

[In pursuance of the authority vested in me  
by Section 3 Article II of the Constitution  
of the Episcopal Church in this Diocese, I  
hereby change the place of the meeting of the  
next Diocesan Council from the city of Colum-  
bia to Camden; and the time from the 10th to  
be 24th of May next. The Council will, there-  
fore, be held in Grace Church, Camden, on the  
24th of May. The necessary or those charges  
are to oblige them that they need not be stated,  
and I earnestly request the attendance of the  
members of the Council. THOS. F. DAVIS,

Bishop of the Diocese of S. C.  
The attention of the Clergy and Parishes of  
the Diocese is called to the above, and those  
who may fail to receive the usual notification  
are requested to consider it as then received.  
J. D. McCLURE, Secy.  
April 18